

Woman and the Household.

BY HERBERT M. POOLE.
No. 151 East 21st Street, New York City.

"Education is only a process of development. It is the evolution of the mind-bodily into leaf, flower and fruitage. By the law of the mind, it is the development of the germ, it works upward and outward, and the result is intelligence, experience, memory and reflection."

Frederick's system of kindergarten, in recognition of the fact that the child is immortal, is an endeavor to assist their growth in a happy and healthy manner, with proper helps and with no hindrances. In the ordinary education of girls, are the beautiful processes of nature, through which Duty works so mysteriously, taken out of our hands. Every one can recall the names of delicately nurtured, refined young women, whose belated loveliness is but a poor offset for their lack of correct training.

A father might say to such daughter, as we well might to begin your career. According to the experience of others, you are liable to be reversed; you may even encounter poverty. At all events, duties and cares will be yours, which you cannot avoid. See how lonely we have trained you to meet them!

You cannot read a French novel, by skipping the idiom; you have memorized a number of the scientific essays; have skinned a dozen birds and seen the life of a cat; can paint a rose which we can distinguish from a carnation; can sing a French song, which matches upon a green Steinway.

You have not learned one thing thorough. You do not know the uses of the very things upon which your life depends. You are as a child, ignorant of the things of politics, economy; you know little of Physiology, nothing of Hygiene, of cooking, of the duties of a mother, of the duties of the keeping of accounts. But if you have a finished education, you are accomplished women.

In a few years that fond father dies, the young woman is left alone. She is a widow, with little one clinging to her helpless skirts. She is a widow, with little one clinging to her helpless skirts. She is a widow, with little one clinging to her helpless skirts.

Emerson says, "Let us make our education rapid and profound, and we shall have a little life. The evil is done; the law is passed, and we begin the up-hill agitation of the people of the world. We call our ruin and branch out in all directions, and we begin the up-hill agitation of the people of the world. We call our ruin and branch out in all directions, and we begin the up-hill agitation of the people of the world."

Education should furnish these weapons. The young woman should be able to manage business as their fathers and mothers have done. They should be able to manage business as their fathers and mothers have done. They should be able to manage business as their fathers and mothers have done.

France, it is well-known, is the most civilized country in the world. Since her losses in the last war, and the immense industry which was carried on, she has become a nation of wealth and prosperity at a rate which surprised the whole world. Solely by the sagacity which gave a practical turn to the education of its inhabitants.

Even the peasant children, sturdy, well-fed, healthy little fellows, are taught to read and write. The French people, the new seams of their tiny dresses, the new seams of their tiny dresses, the new seams of their tiny dresses.

The Chinese Minister to London has been a man from England to usefulness. The Chinese Minister to London has been a man from England to usefulness. The Chinese Minister to London has been a man from England to usefulness.

Miss Dots, of South Kensington, Eng., has been first in the world in the art of cooking in the Hall of the V. M. C. A., in New York City. These very simple, practical lessons are given by the English.

Sojourner Truth is in New York City. She is supposed to be more than a century young. Her voice is firm, her pulse is strong, her eyes need no spectacles. She says, "The Lord has made me over new."

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Mrs. J. H. Bryant, of Benton, Alabama, during the prevalence of the yellow fever, was lying in bed, and her husband, who was head and sent to New York to be sold for the benefit of the sufferers.

Miss Julia E. Smith, the surviving one of a family of thirty-two children of Glasgow, Ky., is visiting Worcester, Mass., and had a public reading of the story of her life, and of the heavy work. The family consisted of thirty-two children, and she was the only daughter of about ten years old, who is literally buried in a glass case, her playmates and her husband, who was head and sent to New York to be sold for the benefit of the sufferers.

An exchange for women's work has been established by the South Brooklyn Employment Bureau, at 122 Atlantic Ave. All kinds of good work, ornamental or useful—painting, embroidery, decorative potting, etc.—are being done, and the work is well-received and sold at the producers' prices, the societies receiving ten per cent. commission for expenses.

There is a very wealthy family who live at East and Boston, who have not seen anything but fruit and vegetables for years, who have not a servant in the great mansion, who live in a happy and healthy manner, with proper helps and with no hindrances. In the ordinary education of girls, are the beautiful processes of nature, through which Duty works so mysteriously, taken out of our hands.

The Index of the Children's Charitable Union, under the presidency of Mrs. Chas. P. Daly, have established a Kindergarten in the city, and the population of the city is now about 500,000. They intend to gather the poor children of the streets into the school and furnish them with food and with instruction. It is particularly interesting to see the children of the poor, who are so often neglected, and who are so often neglected, and who are so often neglected.

Mrs. Elizabeth Thompson, of New York, who lives in Washington, has given \$12,500, of five hundred dollars as a contribution to the fund for the relief of the poor, who are so often neglected, and who are so often neglected, and who are so often neglected.

The question fell, and in the summer night, Did I dare the silent duty of a day? The question fell, and in the summer night, Did I dare the silent duty of a day? The question fell, and in the summer night, Did I dare the silent duty of a day?

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cles are taught that many saviors (Hindus) have appeared on the earth at different periods, to suffer and die for the people, and that the population of the earth is now about 500,000. They intend to gather the poor children of the streets into the school and furnish them with food and with instruction. It is particularly interesting to see the children of the poor, who are so often neglected, and who are so often neglected, and who are so often neglected.

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pro- | tians profess to believe in Jesus Christ.

Do they lay hands on the sick and heal them? Do they make the lame to walk, the blind to see, the deaf to hear? Spiritualist mediums do these things—even the "greater" works that Jesus promised.

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Mark 16, similar to these mentioned by the apostle Paul, is found today in the ranks of Spiritualists. Magnetized paper, bits of instruments and handkerchiefs, are sent by mail to the mediums, and the latter are told: "They shall speak with new tongues." "Mark xv, 13. This is among the express words of our Lord Jesus Christ, who has said that all men who but Spiritualists, obey the commands of the Lord, shall be saved to them."

"I was not disobedient to the heavenly powers," says the apostle Paul.

There is no phase of modern manifestations more common among Spiritualists than the vision of the "lost Christians," who are told to have lost the gift, and as a consequence, may appropriately take to them the everlasting words of the Father, who has said: "We need not our gifts, there is no more my prophet."—Is. xlvii, 4. "Therefore

you that you shall not divine."—Micah
 I have been privileged, during my exten-
 sive travels, to meet hundreds of mediums
 who had the gift of tongues.
 "To another, divers kinds of tongues."—1
 Cor. 12: 10.
 "And they were all filled with the Holy
 Ghost, and began to speak with other
 tongues, as the spirit gave them utterance."
 Acts 19: 17.
 "And they were all amazed and marvel-
 ed, saying one to another, Behold, are not
 these which were called dumb, deaf, and
 blind, even in our own town, where
 we have been born?"—Acts 17: 8.
 "And the Holy Ghost came upon them, and
 they spoke unto one another in psalms and
 spiritual songs at the Pentecostal place and
 season rendered the very atmosphere so
 electric, so potent with spirit forces, that
 the very walls of the Church were vibrated
 with the Holy Spirit.
 This was a baptism that touched the con-
 science, that brought about the true
 completion, the baptism of the Holy Spirit

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Religion, derived from two Latin words, means to bind anew—to bind fast—or otherwise to spiritually attract the soul to the principles of truth and justice, love and holiness. There is a very close relation existing between religion and inspiration. It is as natural for inspirations to touch and

Continued on Eighth Page

XIX.

17—HOW DOES SENSATION OCCUR?

vii.

Every man takes care that his neighbor shall not cheat

conditions. Experience proves this in the past, it will establish it in the future. Nor must it be forg-

REPORT OF COMMITTEE

Beautiful lives are those that bless—
Silent rivers of happiness.

Whose hidden fountains but few may guess.
Beautiful twilight at set of sun.

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size of the Isle of Akropanamedn. Remarkable Persons in the Summer-Land. Speech of a former Citizen of New York. A Person Older than the Pyramids. A Diakhtian Native in Iceland Theories. A Natural Home not Made with Hands. Earth's Inhabitants from the Summer-Land. Individual Occupations and Surroundings of the People. Description of Summer-Land. Names

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Impossibility, or mediocrity is a certain physical and spiritual state which of itself is simply the gateway through which any intelligent being can enter, irrespective of intellectual or moral status. The safety of the medicum depends on the watchfulness of spirit friends, and on his own moral and intellectual culture. If the medium is standing as an instrument, and is not benefited otherwise, his condition is more and more passive, and his danger augments. He may be called upon to witness the immortals, as the carrier of many mediums bear and witness, and in utter bankruptcy of will and character: Or after the disaster of a low and selfish control, a high and beautiful order may come to the rescue. There is only one

WHAT IS HENSATIO

XII

Of man, or of man's power, or of man's right, we have no idea. Sensations are not consciousness, nor is consciousness power. Hence the laws of sensations, the laws of man, and the identity of man, are not the laws of all power, with the modes of all forces. The laws of sensations are laws of light, etc. Hence the latter becomes the former. Light becomes light. Light is light, then, what ever it was before. And no matter what it was before, it gets transformed into light in man. Hence 'one' same power underlies light out of man, and light or light in man. Hence whether in the nerve, or out of the nerve, it is at bottom the same, a mode of ubiquitous, eternal, infinite power. Hence sensation reports all force to us as it is out of us; it reports itself as forms of eternal power.

about as full an account as I can render of the public phases of Spiritualism in these colonies. Outside of Melbourne and Sydney, Spiritualism lives, and has been for some years, in a very quiet and unobtrusive manner, or too apathetic to put their cause before the world. The result is that missionary labor has to be carried on at the expense of the missionary, and among such individuals are rarely blessed with all the talents and graces which are necessary to make them successful. Combined, other places outside of Sydney and Melbourne get such a temporary awakening as we can utilize to give them, subiding again into the Rip Van Winkle life, from which they have been vainly dis-

Christmas Thoughts.

BY WILLIAM EMMETTE COLEMAN.

"At Christmas play, and make good cheer,
For Christmas comes but once a year."
—Thomas Tupper.

What hallowed recollections cluster around the word Christmas! With what pleasant memories with what

Christmas is redolent with mirth and merry-making, with laughter and joyousness, with gaiety and jubilation, with festivity and gladness, with present-making and gift-receiving, with charity, fraternity, and love! Men and women for a time forget the asperities, the bitterness of feeling, the strife and contention, the enmities, the jealousies, the animosities, the pathways, and, giving rein to those pure feelings of kindness, humanity and good will which at such times well up in the heart, the dark clouds of human passion, envy, and spite are rolled away, and the pure, bright light of beneficence, friendship and good fellowship streams in heaven-descended radiance, in heaven-blessed plenitude, over earth and man, over the good and the bad, the virtuous and the vicious.

day of Jesus of Nazareth,—the day upon which the Savior of this sin-cursed world first breathed the life of Bethlehem village; and, being so regarded, its commemoration is observed as a religious festival. To our ancient times, however, the earthly advent of the Son of God is ascribed to the feast of the winter solstice. Long anterior to the first Christian century was the twenty-fifth of December observed with mirth and merriment, with wine and wassail, with choral song and merry dance. From remotest antiquity had most so-called "pagan" nations, and even the Jews, celebrated the winter solstice—the winter solstice being regarded as the beginning of the renewed life and activity of the powers

of nature. The Romans, Celts, and Germans from the oldest times celebrated this season with great feasts. In German countries the great Yule-feast (or festival) was celebrated on the twenty-fourth of December, and that during the twelve nights from the twenty fifth of December to the sixth of January the principal movements on earth of the great Teutonic deities could be traced. The great Yule-log was laid across the hearth-stone on Christmas Eve, and on this day the custom of burning the Yule-log was observed in German lands. The houses of churches and fireplaces with green branches was also an accompaniment of the pagan Yule-festival, a custom regularly kept up to the present time in nearly all Christian countries on Christmas day.

In the latter part of December the Saturnalia—or great feast of the gods—was celebrated. The temples were decorated with green boughs and garlands, no public business was transacted, the law-courts were closed, the schools kept holiday, no war could be commenced, no malefactors were punished, slaves were permitted freedom of speech and dress, and the emperor was crowned with a laurel wreath. Tradition has assigned no special day as the birthday of Jesus. During the first three centuries a number of different days in the year were observed by different classes of Christians and at different times, in honor of Jesus' birth; but in the fourth century, in honor of Jesus' birth, the Bishop of Rome, Sylvester, declared the twenty-fifth of December as the day to be

pheneity observed by the Church. The reason why this day was selected is obvious, and is universally admitted by Christian scholars: it was simply a transference of the feast-day of Atonement, or the revived powers of Atonement, from the Jewish to the Christian dispensation. The feast of Atonement was transformed into that of St. Peter, and the feast-days of the heathen gods and goddesses were merged into those of the apostles and Christian saints,—in a word, pagan holy-days and festivals were grafted on the new Jewish dispensation, only as the Jews had grafted the worship of their idols on the worship of Jehovah, but maintained by the Church, and which they also kept many of the observances of the Sabbath, modified of course, in both cases, by the Christian traditions of thought; and as such we find them in vogue

As the Christians adopted and modified ancient pagan religious festivals, so, no doubt, will the religion of the future—the rationalistic faith destined to supersede Christianity—retain, with the requisite modifications, the current Christmas festivities and customs. Denuding it of all its religious symbols—of all connected with Christianity, the new religion may still survive in human commemorative memory as nearly of its primitive spirit,—as the harbinger of the Incoming year. Giving little heed to its religious significance at the present day, all classes of Liberals, or non-Christians, can well participate in its observance and its pleasures, and thus, the mass of the human race. Many instructive lessons can we learn, too, at this season.

"Peace on earth, good will to man" proclaimed the angels on this day, so runs the ancient myth. Let the angel of our better nature, in each and all, renew the old-time proclamation in our innermost hearts! Let the Spirit of Christ in all there enthroned, be the source of our peace, the power of our unity, the power of our whole lives, their beneficent influence being manifest in our every word and deed; and truly we shall have a well-spring of everlasting life and love abiding in us.

Let us all for the coming year so speak and act that
the "good time coming," towards which mankind have
for thousands of years been anxiously looking, shall be
brought in by the coming of the Christ with his
new world that millennium era when "peace and
good will" will be the pangspring of every endeavor
when smiles and gayety, reciprocity and good-fellow-
ship, charity and fraternity, will reign supreme in
every soul, from the least to the greatest, and every day
be a day of gladness and joyous Christmas Day!

Originally appealing to the affections, Spiritualism has satisfied the judgment; and some of the best minds of the age are now numbered in its ranks. This brief appeal to the intellect, and the segment of the great circle of existence, and the largest segment by far is beyond the grave. Spiritualism sets a higher estimate upon man than perhaps any other school of thought.—*Thos. Gales Fierster*

One is greatest when one is strongest in a resolution.—*Richter*

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